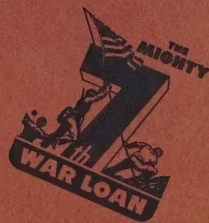




JUNE • 1945



FORTH



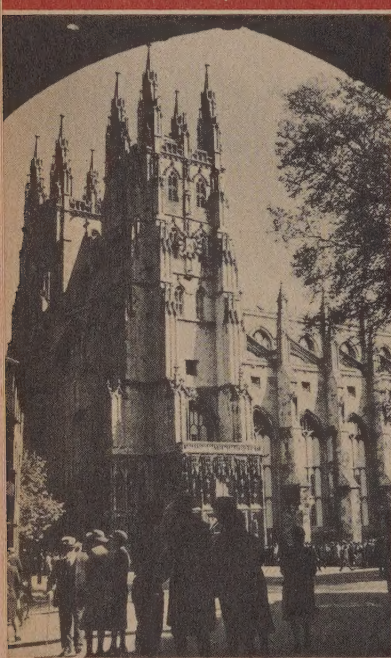


England Enthrones An Archbishop

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New Archbishop of Canterbury (centering Cathedral for enthronement vice April 19 (May FORTH, p. 9)

Allied Naval and Military representatives walking in procession at enthronement of the Rt. Rev. Geoffrey Francis Fisher.



Dr. Fisher (above) dresses for a St. Augustine's Canterbury Gos (below) was used for first time since 15

Great crowds outside Cathedral (above) watch arrival of Lord Mayor of London (center, below) and other dignitaries.



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CHINESE VISITOR



T. Z. Koo, secretary of the World Student Christian Federation, and an adviser to the Chinese delegation to the San Francisco Conference, is in the United States for the first time in three years. After several successful years in business he resigned to devote his entire time to the Y.M.C.A. in China. Since early 1942, Dr. and Mrs. Koo lived under the watchful eye of the Japanese in Shanghai. Dr. Koo, a graduate of St. John's University, Shanghai, will address various Church gatherings during June. Dr. Koo's article on page four of this issue is rich with the understanding of a Christian world statesman.

THE ARMED FORCES DISCOVER CHRISTIAN MISSIONS



The Chapel on Guadalcanal
built by native Christians

They Found The Church There

By

H. P. VAN DUSEN

An amazing, completely factual and inspiring record of what American service-men found in the Pacific islands when they came in contact with the natives. No more stirring chronicle of the real value of missions as reckoned in American lives, has ever been told—and no other book that has come out of the war contains more exciting stories.

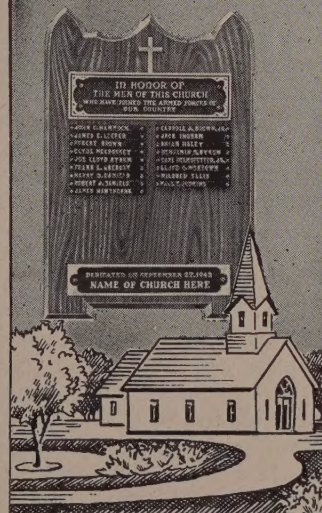
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Wanted To Know**

By *James W. Kennedy*

A delightfully written story of "John Jones'" attempt to discover the meaning of being a Christian. "For people who want to know what religion is all about this little book is greatly to be recommended."—*The Churchman*.

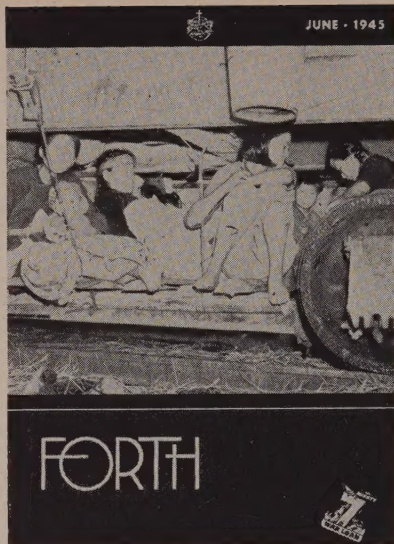
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FORTH COVER. For the past eight years, China has been a nation on the move. Upward of fifty million people have fled before the advancing enemy and migrated to western and southwestern China, a region little touched by outside influences until now. With these fleeing millions went the Church, strengthening the migrants and bringing news of Christ to those to whom He had been unknown. More of this is told by T. Z. Koo on page 4 of this issue, and on page 24 Under Our Reading Lamp discusses current books on China which are of particular interest to readers of FORTH. Cover photo by Acme.

**Gospel in Creole is
Haitian Best Seller**

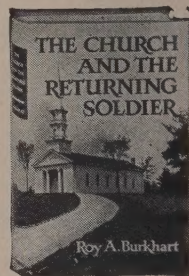
ONE of the newest translations of the American Bible Society is the Gospel according to St. Luke in Creole as spoken by some three million Haitians. French is the language of formal usage in Haiti and is spoken by the more educated people, but a Creole *patois* is the everyday speech of the vast majority. The Bible Society reports that the first year's demand for the Creole St. Luke has been greater than the first-year demand for any of the Society's translations in other languages.

GENERAL Chiang Kai-shek's second son was married not long ago in Sian by Bishop T. K. Shen of Shensi, who reports that both the bride and groom are Christian. In Sian, where the Bishop's church was destroyed by bombs, the congregation now overflows its temporary quarters, two large classrooms in a school, and is striving to raise money to rebuild.

**The Church and
the Returning Soldier**

By *ROY A. BURKHART*

"Roy Burkhart has written the book for which the Church has been waiting. He deals with great wisdom with the whole range of problems involved in the Church's ministry to men in the Armed Services. The book is replete with intelligent and practical suggestions. It is certain to be warmly welcomed not only by the clergy but by many parents and lay folk."—*Henry Pitney Van Dusen*.



Publication date: June 13

\$2.00

**The Flower
of Grass**

By *EMILE CAMMAERTS*

The record of a spiritual pilgrimage from Humanism to Christianity by the author of *Upon This Rock*. W. H. Auden writes in the foreword: "Mr. Cammaerts' book, like those of St. Augustine and Cardinal Newman before him, is not so much an autobiography as a paragraph in the biography of the Divine Grace."

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**A veteran Washington newspaper
correspondent writes**

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the Bible**

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FORTH—June, 1945

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1945

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CHINA DEPENDS ON CHRISTIAN LEADERS TO INSURE PEACE

By T. Z. KOO

Secretary, World Student Christian Federation

AS THE end of World War II comes within sight, we are confronted with a tremendous task of human rehabilitation and material reconstruction without parallel in magnitude and complexity. The Christian Church with world-wide outreach will be one of the principal agencies in this gigantic work of mercy and reconciliation. May God grant us the vision and the strength to rise mightily to the occasion and do our part in it with courage and sacrifice.

That we must have an effective world organization after this war to safeguard and plan the peace is universally acknowledged. It is not so universally realized, however, that such a structure intended to regulate the political and economic phases of man's international life will succeed only if there is a spiritual foundation for it in the hearts of men. A world organization presupposes that the peoples of the world will recognize that their national life is an integral part of the whole life of the world. Without such a recognition, the family of nations will remain a political mirage.

It is my belief and conviction that the Church can and must build in the heart of man this spiritual foundation upon which the structure of a world organization can be erected. The belief and practice of human brotherhood, here and now, is inherent in the Gospel of Christ. The Christian Church believes in this universal brotherhood of man not as a far-



to be achieved in the distant future. In Christ, there is no
 or west, bond or free, colored or white. All are children
 God. To a true Christian, therefore, the brotherhood of
 is a present reality already here in our Christian fellow-

In my three years of living in occupied Shanghai, I was
 ed upon to act as pastor of the Community Church when
 American and British pastors were placed in internment
 p upon the outbreak of the Pacific War. The war has
 ted some unusual situations, but none more wonderful than
 : An American church with a Chinese as pastor, a Dane
 chairman of its board, and nineteen nationalities in its
 bership, including Turks, Greeks, Germans, Frenchmen,
 anese, Scandinavians, Chinese, all bound together in the
 ng fellowship of the Universal Church transcending the
 riers of war, race, and nationality. This is the Church's
 tribution to the world situation today. By helping to make
 living fellowship a reality throughout the world, the
 istian Church will be supplying the spiritual foundation
 n which an international security organization can be built.
 That we may help to heal and bind together again the
 ken pieces of humanity and the severed strands of human
 wship caused by war, the Christian Church must initiate
 carry on a tremendous work of reconstruction and rehabili-
 on as part of its ministry. Entire communities in different
 ts of the world, torn and uprooted by war, will face hunger
 destitution, will have no homes to go back to, and many
 die if succor cannot be brought to them quickly. I have
 d for the past three years in Japanese-occupied China and

have known from personal experience what hunger and priva-
 tion can mean. Will the Church in countries not actually
 ravaged and disrupted by war rise to this need and extend
 the helping hand to the less fortunate peoples in other parts
 of the world?

That the work of God may go forward without break in the
 countries ravaged by war, the Christian Churches in this coun-
 try must help to rebuild and reëquip some of the churches, hos-
 pitals, and colleges in Europe and Asia destroyed by war. The
 door is wide open in China for the Christian message. Never
 before have I seen such receptivity and open-mindedness to-
 wards religion as on my forty-four-day trek from Shanghai to
 Chungking during the last months of 1944. The call in China
 for Christian-trained leadership in our national life is insistent
 and sincere. To produce this leadership and to carry on the
 work of the Kingdom in Asia, the meeting ground of Oriental,
 Slavic, and Anglo-Saxon cultures, is the immediate task before
 the Church in China.

The Episcopal Church in the United States, under the
 guidance of the Holy Spirit, has adopted a program of Re-
 construction and Advance. This is a most timely and states-
 manlike move and I feel confident that it is the will of God
 that we so move.

• • •

This is the second in a special series of articles on the urgent
 necessity of a strong world-wide Church for the lasting and righteous
 peace which FORTH is printing as its part in the educational program
 of the Reconstruction and Advance Fund. The next article will ap-
 pear in the September issue.



Illustration by Jessie Gillespie. Courtesy of the Institution for the Chinese Blind.

Liberia's



Ten bishops join with the Presiding Bishop in the consecration of the eighth Missionary Bishop of Liberia, Bravid Washington Harris, on April 17 in Norfolk, Virginia.

Bishop Bravid W. Harris is congratulated by his mother, Mrs. Margaret O. Harris (*left*), former president of the Auxiliary to George F. Bragg Church Home for Boys, Ellicott City, Md.



WHEN Bravid W. Harris was consecrated eighth Missionary Bishop of Liberia, April 17, Christ and St. Luke's Church, Norfolk, Va., the air was electric with excitement. Everyone, Negro and white, who was able to crowd in knew he was participating in a memorable occasion. Never before had such a spontaneous demonstration of interracial fellowship taken place south of the Mason-Dixon line. Negro and white clergy, visiting bishops including the Bishop of Melanesia (*FORTH*, January, p. 6), Vice President C. L. Simpson and other officials of the Liberian government walked together down the aisle. Negroes comprised about eighty per cent of those present.

Speaking directly to the Bishop-elect, Bishop Edwin A. Penick of North Carolina in the sermon said, "We have confidence that, under God, you will interpret Christ to all men, and especially to the men of your own great race . . . we believe that you are possessed of gifts that will enable the Negro to discover his own genius as a child of God and to make his own distinctive contribution toward the fullness of truth."

The consecration luncheon, served in the diocesan house, was prepared and served by the women of the host church and of Grace Church, of which Bishop Harris was formerly rector. Bishop Thomas C. Darst of East Carolina expressed the thoughts of many others when at the day's close, he said, "We have done something to advance the Kingdom of God today."

New Bishop Is Consecrated in South



A brisk breeze whipped the flags of Liberia, United States, and the Church as procession of bishops and clergy crossed courtyard.



St. Luke's Hospital, Tokyo (*above*), has trained hundreds of young women for a Christian vocation. Women of many back-



grounds gave expression to their faith through Woman's Auxiliary. Thousands of farmers (*below*) were untouched by Church.



Japan Will Again Need

NOW IS THE TIME TO PREPARE

By the Rev.

KENNETH A. VIALI, S.S.J.E.

THE Church, vigorous and vital, firmly established in every nation on the earth, is the power that will ensure a lasting and righteous peace. The achievement of this role is especially urgent in those lands which in recent years have been dominated by a totalitarian ideology. This conviction suggests that the accompanying article by Father Viall is, perhaps, the most significant article in *FORTH* this year.

tion after the war ends but will be prompt in asking it.

Much of the missionary effort of the Episcopal Church in Japan is still too recent to be finally evaluated and my own slight experience hardly qualifies me for such a task. Yet in five years one can receive a number of impressions and a little analysis has produced two conclusions which may at least serve as a starting point for more competent critics.

Foreign Control Lasted Too Long

IN the Christianization of a country, which like Japan has its own deeply rooted spiritual, moral, and cultural characteristics, three stages can be distinguished. In the first stage support and control are from the outside. Then comes coöperation when the indigenous Church assumes responsibility for control and some degree of maintenance. Finally both support and control pass entirely to the native Church.

By 1937 it was generally recognized that the second stage had been reached in the Christianization of Japan. Since then events have moved rapidly and, though our knowledge of what goes on inside Japan today is limited by war conditions, it is safe to say that the Christian Church there finds itself in a situation which was unexpected and unforeseen.

Japan Will Ask Help

Despite a lack of information this is a good time for the Church in America to review the experience of the past with a view to the future. The future, it is true, is uncertain, but most of those who have had missionary experience in Japan would agree in thinking that the Church there will not only need our help and coöpera-

First, it is my opinion that the period of foreign control of the Mission was too long prolonged. This does not mean that the Japanese Church was ready even in 1940 to take over complete control and it was certainly far from self-support. But it has long been recognized in the field of education that the gradual training of the adolescent in the acceptance of responsibility for his conduct will do much to prevent the *Sturm und Drang* of that phase of life. This principle applies not only to individuals but to organized groups. A theory, which would seem to have been widely accepted in the councils of the Church, was aptly illustrated some years ago by the reply received from headquarters at home by the head of a mission who had written urging immediate steps toward autonomy. The reply argued that normal development on the human analogy was "self-support, self-government, self-propagation." As a slogan it is superficially attractive but nonetheless fallacious. A person is capable of propagating his kind and of some considerable measure of self-government years before he achieves self-support. Some steps were taken progressively in the Mission looking toward turning over responsibility but more might have been done.

Among the Japanese two reactions

Ambassadors of Christ

R INEVITABLE OPPORTUNITY AHEAD

to this delay were noticeable. Some acquiesced and settled back comfortably in the attitude, congenial to the Japanese at all times, of leaving all responsibility to others. Some, probably fewer in number, were irritated and predisposed to take the bit between their teeth and run away when the opportunity came to do so. In 1940 when government regulations forced the retirement of foreigners from all executive positions and the relinquishment of all foreign support, except for the salaries of foreign workers, the Church in Japan was far from self-support; and autonomy, though the time was ripe for it, was bestowed upon an organization not adequately prepared to exercise it.

Trends Prior to 1940

Secondly, by reason of the interaction of a number of factors, the course of the Church's missionary effort up to 1940 had developed a definite trend toward educational and medical work. Administered as it was, this inevitably meant a high degree of preoccupation with work in urban centers. The trend is not surprising in view of the history of the Church at home during the same period and in view of what seemed the most promising fields for missionary effort abroad. Nevertheless, as some prophets at home were at the time proclaiming, the sounder strategy in an industrialized society in which the trend of population was cityward, would have been to build up the work at the source of man power: *viz.*, the rural areas. Medical and educational missions have their place and value in a total scheme of missionary effort but the development of great urban colleges and hospitals is likely to be less fruitful in souls won to Christ than the same number of consecrated doctors and teachers spread over country districts.

The two conspicuous material

achievements, St. Luke's International Medical Center and St. Paul's University in Tokyo, are in some respects a disappointment to one seriously concerned with missionary effort. By 1940 both had grown into great institutions of high standing educationally but had lost something of the character of Christian missionary effort. Some of the change is due to circumstances beyond the control of those who now administer them. Some changes represent the attempt of the Japanese to adapt rather than to adopt ideas from abroad. Yet some measure of responsibility for the comparative ineffectiveness of these institutions as missionary centers is due to the policy of the home Church. Pessimism, however, is not justified. In the long run the high hopes inspired by these great institutions will be vindicated by the fidelity and loyalty of the Japanese Church to the principle of Christian service of which St. Luke's and St. Paul's are symbols.

For the conspicuous successes of our Mission have been the development of a corporate loyalty to the Church as the Body of Christ and the development of a spirit of service manifest in corporal works of mercy.

War Interferes

Now that the Church in Japan is in the second stage of development it is nothing short of tragic that the co-operation which the Church at home would so gladly give is prevented by war. But the need will continue and will undoubtedly increase by reason of the destructive effect of the war. It may be taken for certain that when the war is ended there will come a cry from Japan: *Come over and help us.*

What the situation then will be it is impossible to determine now but some elements can be predicated with reasonable certainty. The United Church, in which according to Japa-

Continued on page 31



Enthusiastic Brotherhood of St. Andrew members formed strong ties at rural leaders training camp (above). St. Paul's Uni-



versity, Tokyo (above), was leader in education for men. Urban parishes sponsored extensive social service programs (below).

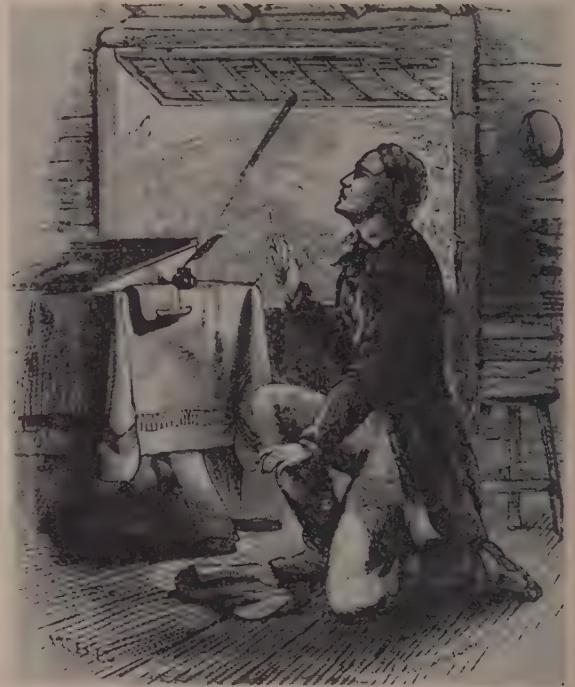


The Bible All Over the World

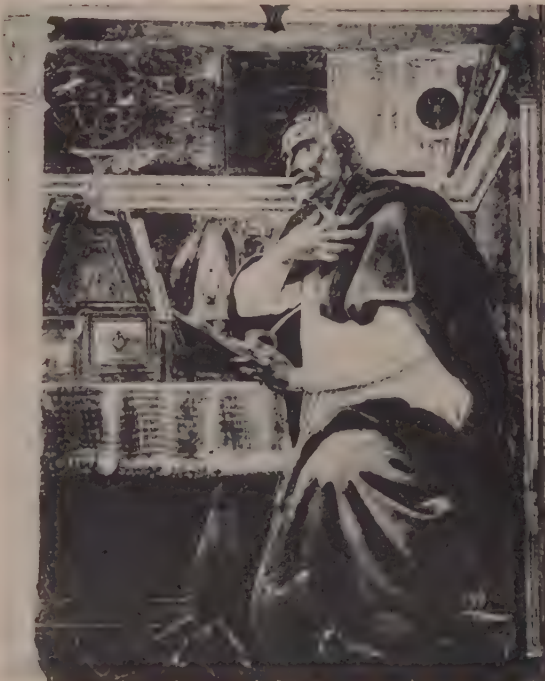
NAME THE CONTINENT IN WHICH THE WORDS OF THE BIBLE WERE INTRODUCED IN THE FOLLOWING SCENES



1. John Wycliffe sends out his "Poor Preachers" with his translation of the Vulgate Bible, 1381, in Africa—America—Asia—Europe.



2. Missionary Judson finishes the translation of the Burman Bible, about 1820, in Africa—America—Asia—Europe.



3. Augustine, Bishop of Hippo, writes his commentaries on the Scriptures, 420, in Africa—America—Asia—Europe.



4. Landing of the Pilgrims from the *Mayflower*, 1620, in Africa—America—Asia—Europe.

This is the first in a series of three pictorial Bible quizzes. Please turn to page 26 for answers.



Only scorched trees now stand watch by the ruins of the Cathedral of St. Mary and St. John, used as fortress by Japanese.



Bishop Norman S. Binsted after liberation.

Manila Lies in Ruins

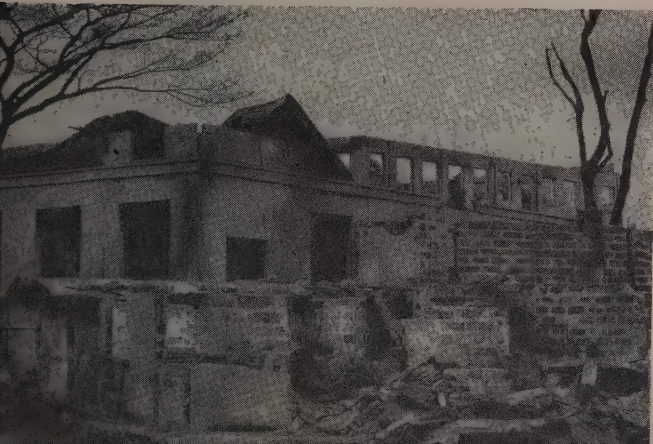
First photographs of Church's
property in Philippine Capital
show grave havoc wrought by
war. *Let us rise up and build.*



Cathedral nave as seen from the altar.

St. Stephen's Chinese Church in north Manila lies gutted by fire.

Internees heard shells overhead which destroyed Church House.





Official U. S. Navy photo from Ewing Galloway

Chaplain Edgar L. Pennington holds services in barren grandstand for men of Navy mobile hospital at Auckland, New Zealand.

Chaplain Makes Friends Under the Twin Stars

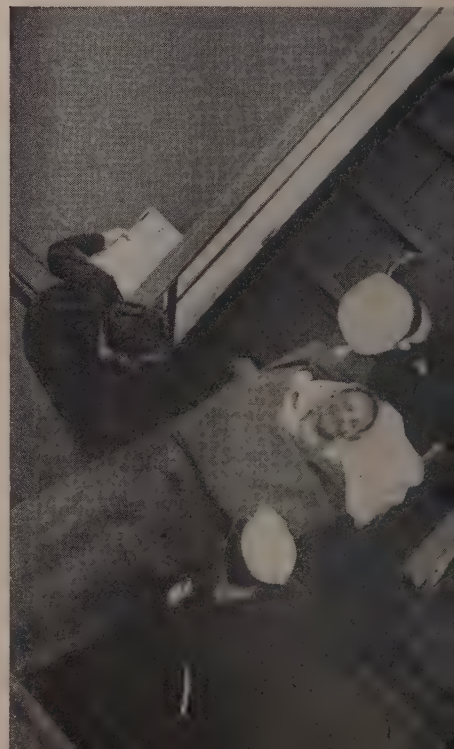
"I greeted the wounded at the foot of the gangplank as they arrived for treatment and saw to their immediate comforts."

By Lieut. Comdr. EDGAR L. PENNINGTON, Chaplain, U.S.N.R.

MANY pictures arise in my mind when I recall the months I spent beneath the Southern Cross and the twin stars of Centaurus as a chaplain in a Mobile Naval Hospital in the South Pacific. I see the patients looking at the photographs of their wives, or of babies whom they have never seen. I see the young Marine captain, wheeled around by corpsmen, his right leg gone, yet reading his Testament. "Chaplain," he would say, "when you broadcast next

time, be sure to use that prayer for the Navy. We said it every Sunday at the Academy." The young boxing champion of the South Pacific was my "yeoman-striker." "Chaplain," he said, "I promised my mother to say Psalm XCI every night."

And there are other pictures: the fine friendliness between the various branches of the service, the cordiality of the New Zealanders, the diligence of the Grey Ladies, the Red Cross serving coffee and doughnuts every



afternoon, the men learning leather craft and wood carving under an expert New Zealander. I see the men eating their first ice cream, and green vegetables.

Since leaving the United States in 1943, I have had a rich experience ministering to boys in an Auckland, New Zealand, naval hospital. One sees the casualties of war, the victims of tropical disease, psychoneurotic cases, and men passing through the crisis of adjustment. One works among young men far away from home, far removed from the restraining influences of their early environment, and compelled to face situations utterly foreign to them. It is the chaplain's aim to conserve spiritual values; to steer these men through bewilderment, discouragement, and disillusionment; to remind them that there are eternal truths which the most sordid realities cannot wipe out.

Auckland is an ideal location for a hospital. It is a city of 200,000 inhabitants, lying about thirty-six degrees south of the Equator, in a latitude corresponding to Richmond, St. Louis, and San Francisco. The climate is mild; the city is beautiful, with well-tended lawns and hedges surrounding attractive homes.

The people are of English and Scottish descent, fifty-three per cent of whom are members of the Church of England. The Anglican clergy and their parishioners were eager to extend hospitality to the Americans; and some of the churches maintained regular service centers and had weekly entertainment for the men. An American was sure to be invited to one of their homes after church.

At the Synod of the Diocese of Auckland, I was invited to deliver the opening sermon; and I extended a greeting from the Church in the United States to the General Synod of the whole Dominion. New Zealand Churchmen were very much interested in the history of our branch of the Anglican Communion; and some of the clergy are introducing parts of our Prayer Book into their services. There is the only substantial branch of the Anglican Communion which has not yet produced a special Prayer Book of its own; the Church of England Prayer Book remains the standard, and *Hymns Ancient and Modern* is still the hymnal used.

The United States Naval Mobile Hospital No. 4, where I was on duty for nearly eighteen months, was a large well-equipped institution with wards

for surgery, orthopedic cases, malaria, skin diseases, general medicine, and nervous and fatigue patients.

When a ship arrived, bringing patients, it was my duty to minister to their welfare. Some of the patients were unloaded on stretchers; the ambulatory ones walked off the gang-plank, unaided, and boarded buses. I used to stand at the foot of the gang-plank, and shake hands with the patients. A few hours later I broadcast over the public address system to the wards, assuring the newcomers that the hospital was designed for their benefit; that they would receive the finest food, including that wonderful milk for which New Zealand is world-famous; that they would find Auckland an excellent town for shore liberty; that there were people eager to entertain them in their homes. I told them about the churches, museums, parks, recreational facilities, beaches, shows, and other features of Auckland.

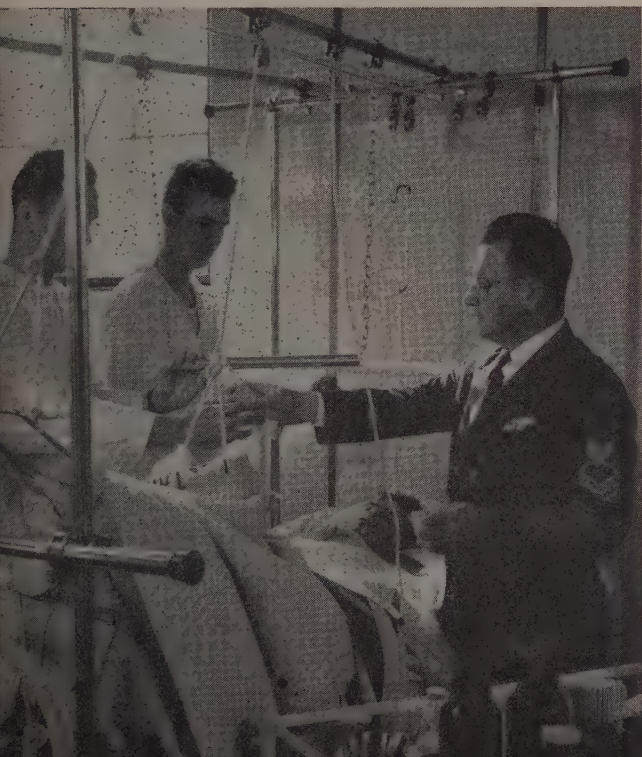
I visited the wards regularly distributing books, magazines, religious literature, games, puzzles, and tobacco, talking to the patients, and trying to help them solve many problems.

Continued on page 30

Many wounded arrived with no personal belongings and only clothing they had on. Chaplain Pennington saw that each man was outfitted and took care of their many personal problems.

Besides holding services for base personnel, the Chaplain made many friends for the Americans by visiting Anglican churches and homes where recuperating servicemen enjoyed hospitality.

Official U. S. Navy photos





In the Philippines, Moro and Igorot women formed the Sisters of St. Mary at Sagada where they care for neglected children.



Order of the Holy Cross carries on educational and medical work in Liberian hinterland.

Religious Orders Con

FIRST ORDER TO DO FOREIGN WORK

IT IS strikingly significant that in this the centennial year of the revival of the religious life in the Anglican Communion the American Order first to do foreign missionary work should found another house overseas. The Community of the Transfiguration led the way for what was to become one of the main concerns of religious communities when in 1915 they founded St. Lioba's Mission, Wuhu, in the Missionary District of Anking, China. Today four American Orders for women and two for men are serving overseas in seven missionary districts and this last number will be increased to eight with the beginning this fall of work by the Community of the Transfiguration in conjunction with St. Luke's Hospital, Ponce, Puerto Rico. The notable contribution of the Orders is further attested to by the fact that at the recent centennial service in the Cathedral of St. John the Divine, New York, the celebrant was the Rt. Rev. Robert E. Campbell, Order of the Holy Cross, retired Bishop of Liberia, and the preacher was the Rt. Rev. Spence Burton, Society of St. John the Evangelist, formerly Suffragan Bishop of Haiti and now Bishop of Nassau.

Although it is not an emphasis peculiar to the Orders, their constant striving toward holiness, the keynote



Community of Transfiguration runs St. Andrew's Priory, Honolulu, founded in 1867.

of the religious life, has permeated every overseas missionary district in which they work. In every field they do what others do, but in addition, as one secular missionary priest pointed out, "They carry out the difficult and disagreeable tasks that the rest of us either can't or won't do."

It is common in Haiti to see the Sisters of St. Margaret riding mules up and down mountain trails visiting outlying missions or providing social service in Port au Prince and they, like the Order of St. Anne in China, devote a great deal of time to the care of children. The thatched-roof kin-

dergarten of the Gray Sisters, as those of St. Anne are known in Hankow (in contrast to the blue habit of the Community of the Transfiguration), was a meeting place in the early war days for all the warphans left behind by westward-trekking parents. Their House of the Merciful Saviour was a haven in Wuchang for old people as well as convalescents from the Church General Hospital. It was completely demolished in the early days of the war but the Sisters simply moved their charges to Hankow and carried on as before. At least they did until they were forced to leave China, and then they



Sisters of St. Margaret's do social work in Haiti. (Above) Sisters House in Port au Prince.

tribute to Mission Life

ENS NEW HOUSE IN CENTENNIAL YEAR



When Sisters of St. Anne were bombed out of Wuchang, they went to Philippines.

joined forces with the Sisters of St. Mary at Sagada in the Philippines to help in the vast program of evangelism.

Without the religious communities there would not be nearly enough well-trained evangelists because on the mission field one is not confirmed after the ordinary six classes of instruction. People old and young go to school for months before they are made catechumens. Similar preparation is continued before they are baptized and it is a long time before they are finally brought to the bishop for confirmation. And it is very often the Sisters

who teach and teach and teach. Both the Sisters of St. Mary and those of St. Anne were caught by the war and interned in the Philippines. They will soon be brought to this country but as is always characteristic of them they will "champ at the bit" until they get back to instructing their people about God's loving men so much that He came down to earth to live and to die for them.

In every overseas district the Church looks forward to complete native leadership, but if that is to be done there must be schools and again the religious orders have made vital con-



The Community of the Transfiguration led the way for other religious communities into foreign service thirty years ago.

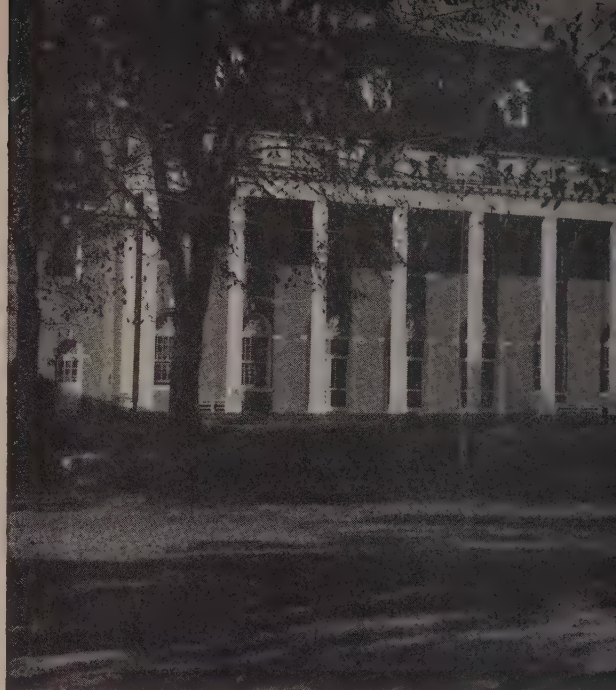
tributions. Away up in the hinterland of Liberia the Order of the Holy Cross provides education for the youth of that part of the country, a republic which was founded by American people. Holy Cross gives the only seminary instruction in the district, and this in addition to all the evangelistic and medical work that they do. St. Andrew's Priory, founded in 1867, by the English Society of the Holy Name, is now the center of the Community of the Transfiguration in Honolulu. It is a splendid Church school, conducted primarily for the education of native Hawaiian girls.

Just as there must be native leadership for the Church overseas, so God calls native men and women into the religious life and in four of the seven missionary districts there are consecrated young men and women who have donned the monastic habit. One of the outstanding examples of this is in the work of the Society of St. John the Evangelist (familiarily known as Cowley Fathers because of their mother house in Cowley, England). At Oyama in 1934 this Order founded a Japanese branch which, when the Americans had to withdraw in 1941, had a native community of five under a Japanese Superior.

Continued on page 27



Christchurch School, country and boarding school for boys on a large tract on Rappahannock River, offers students variety of sports on land and water (*above*).



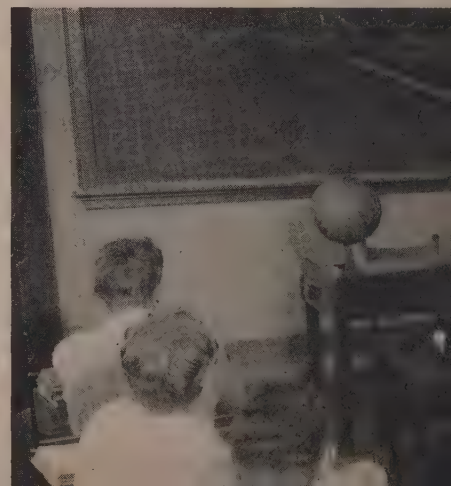
St. Catherine's School for girls, Richmond, provides highest education.

Virginia Di

have been leaders in education since the responsibility for both secondary and girls in its seven schools, the system marks its twenty-fifth anniversary this year. St. Christopher's, Richmond; St. Ann's, Christchurch, Middlesex County; St. George's, located to meet the needs of the majority of the population. They vary in size and cost and in tuition from \$150 to \$400 for a year. The fine academic records and broad program of their students. The enterprise of education under Church auspices ever



Chapel (*above*) of St. Catherine's, Richmond. Boys from Richmond and all parts of country attend St. Christopher's boarding and day school (*below*) through twelfth grade.



St. Christopher's, Richmond, is proud of its

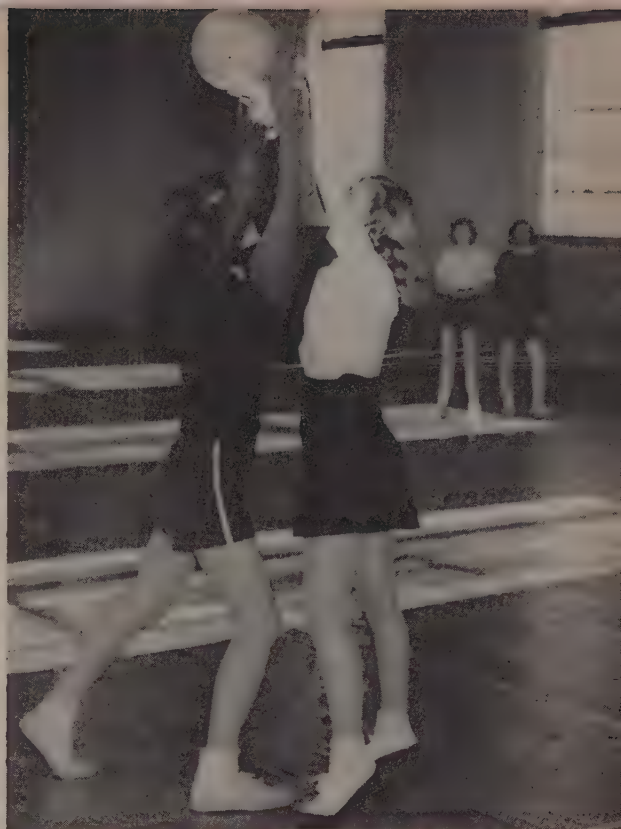


...nities for 477 day and boarding students from all parts of country.

an Schools

When the Established Church carried education. With more than 1,500 boys in schools in the Diocese of Virginia seven schools are: St. Catherine's and ...ville; St. Margaret's, Tappahannock; ... Stephen's, Alexandria. Each school, ...ulation, is self-supporting and locally ...dergarten through the twelfth grade; ...\$650 to \$1,000 for boarders. All have ...ligious, mental, and physical develop- ...ed the greatest program of secondary ...n the Episcopal Church.

...letic achievements of its upper-class boys.



St. Anne's, near Charlottesville, encourages girls in many sports (*above*). Founded in 1910, it became part of system in 1920. Boarding and day students number 165.

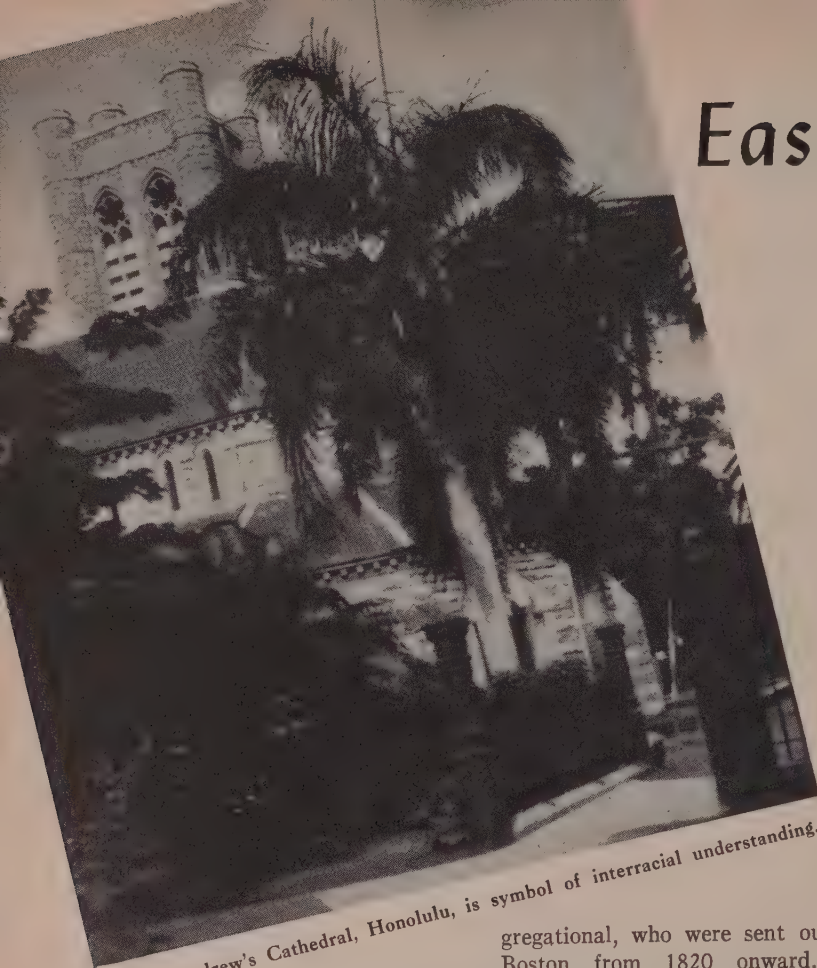


The need for schools in growing Alexandria was answered by opening St. Stephen's School for boys (*above*) and by taking over St. Agnes' School for girls (*below*).



East, West Meet in

ST. ANDREW'S, HONOLULU



St. Andrew's Cathedral, Honolulu, is symbol of interracial understanding.

By **WILLIAM R. CASTLE**
Former Member, National Council

THE war years have brought increased significance to the Church in the Hawaiian Islands. Under the leadership of Bishop Harry S. Kennedy, consecrated a year and a half ago (FORTH, March 1944, p. 21), the Church has recognized its opportunities as evidenced by increased confirmations, 666 in one year, significant debt reduction, and plans for extensive building, largely financed locally. The heart of all this work is the Cathedral about which Mr. Castle writes in the accompanying article, reprinted here through the courtesy of the Cathedral Age.

THE English are cathedral builders. Where there is an English bishop there must be an Anglican cathedral. That is why Honolulu was beginning its cathedral long before the Church in America had fully adopted the cathedral idea. Hawaii was an English diocese in an independent country and it was Anglicanism which became the religion of the royal family.

The Hawaiian Islands were made Christian by missionaries, mostly Con-

gregational, who were sent out from Boston from 1820 onward. The Hawaiians had no religion, rather a series of superstitions and tabus and they welcomed Christianity, even though it took them a long time to outgrow some of their superstitions. Even now Pélé, the goddess of volcanoes, is someone whom it is wise to propitiate. At first the royal family worshipped with everybody else in the old missionary church, but after some of them had been in England, where they always received full royal honors, they felt that the Church of England, being the Church of kings and queens, should be

brought to Hawaii. It was at the request of Queen Emma, wife of Kamehameha IV, that the Archbishop of Canterbury in 1861 sent Dr. Staley to be the first Bishop of Honolulu.

Queen Emma, a woman of imagination and power, who had already founded the well-known Queen's Hospital, now became deeply interested in the cathedral project. If the idea was Bishop Staley's its fruition was Queen Emma's. In 1865 she made the then long and perilous trip to England for the purpose of rousing interest and collecting funds.

The cornerstone of St. Andrew's Cathedral was laid on March 5, 1867, by King Kamehameha V and work was immediately begun on the foundation. The style chosen was early French Gothic. It was finally decided to use island stone for the walls, and English cut stone was secured for the windows and arches. In the meantime a wooden pro-cathedral was constructed on the lot south of the foundations and here the congregation worshipped for twenty years. On Christmas, 1886, the first service was held in the completed choir.

Almost the last act of Bishop Willis, the second Anglican bishop, was to raise the floor of the choir and put in choir stalls. As there was no debt the completion of this work made it possible to hold a very beautiful service of consecration on March 9, 1902. The two remaining Hawaiian princes

Students crowd around coral cross built by Hawaiians when St. Andrew's opened in 1867.



Pacific Cathedral

ISLANDS AT CROSSROADS

marched in the procession, thus binding the service to that of years before when the cornerstone was laid and the dreamed-of cathedral was to be the church of the kings.

Then, in the very next month, the Bishop of California, four years after Hawaiian annexation to the United States, stood in the chancel of the Cathedral and formally took over the Anglican Church in Hawaii as an integral part of the Protestant Episcopal Church of the United States.

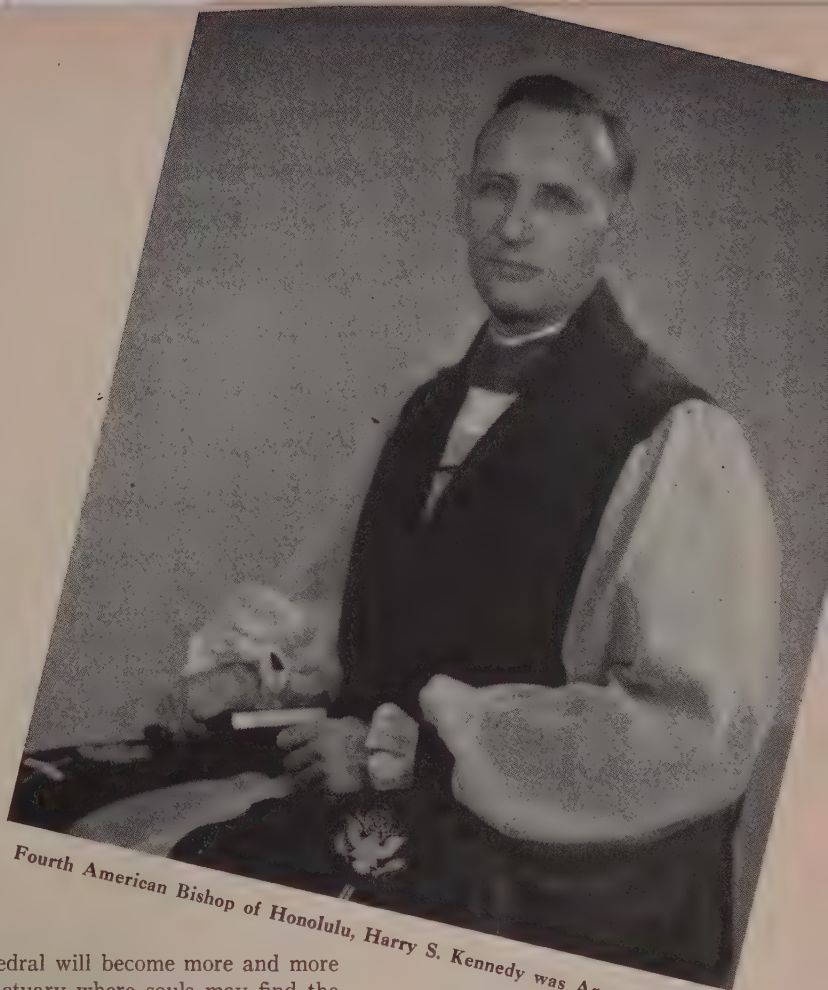
Bishop Nichols proved a wise counsellor; so far as possible he retained the English clergy—who were really more Hawaiian American than English—and brought in a few priests from the United States.

All cathedrals should be connected with education and St. Andrew's controls the Priory and Iolani Schools. The first is a school established in 1867 for the education of Hawaiian girls but now includes many Orientals and girls of mixed blood as well. It is admirably conducted by the sisters of the Community of the Transfiguration. It is a power for good in the Islands and is a strong arm of the Church. Iolani is a school for boys, taking both boarders and day students, a school which could immediately double in size if it had accommodations.

Shortly after the attack on Pearl Harbor which, of course, utterly changed life in Honolulu, the rector said in his sermon, "I hope that this

Cathedral will become more and more a sanctuary where souls may find the inner peace of God. Outside there is tribulation, here there is always peace. Here we may find spiritual strength and moral courage with which to face the grim realities of the world without." For many a serviceman these words have become reality, as their letters from all over the Pacific testify. They have appreciated the cafeteria carried on by the women of the Cathedral, all the personal things that were done for them, but perhaps more than all they have appreciated the intangibles. They know that in the Cathed-

Iolani is widely recognized as a school which develops character as well as the mind.



Fourth American Bishop of Honolulu, Harry S. Kennedy was Army chaplain.

edral they are always welcome; that they may sit quietly and listen to the beautiful organ recitals which make war seem very remote; that they may talk over their perplexities with wise and sympathetic clergy; that the harmony of the architecture which tells in its own way the story of the Christian religion, the shifting and graceful shadows of the palms on the windows, the feeling of permanence which soars above the sounds and the cruelty of war, the beauty of the liturgy and also the beauty of silence—all these things have brought them the peace which some of them carried in their souls even into the turmoil of battle.

St. Andrew's Cathedral stands not only at the crossroads of the Pacific; it looks into both the Western and the Eastern worlds. Hawaiians and Orientals and Caucasians take part in its services. It is a symbol of tolerance, of the friendship of man to man, whatever his race, that under the guiding spirit of the Christian religion, may some day build a world that is really at peace.



Baguio and Zamboanga Are in Ruins, Too

"THE whole city has been laid waste and even the beautiful pine trees, for which Baguio was famous, have been destroyed," is the report brought to Bishop Norman S. Binsted, in Manila, by friends who escaped from Baguio. All mission buildings, including Brent School, Easter School, the Church of

the Resurrection, and the rectory, have been destroyed. An Army flier who flew over Zamboanga, recently, also told the Bishop about seeing the ruins of Brent Hospital. The Moro Settlement buildings are in ruins. There is no information so far about the church, but Bishop Binsted fears it has suffered the same fate, which means that all the Church buildings in Zamboanga are destroyed.

A Boy and a Shipwreck Start Parish Hall Fund

WHEN St. Paul's, Council Bluffs, Iowa, gets its new parish house in years to come, a boy and a shipwreck will be largely responsible.

Like all St. Paul's boys, the one who figured in the shipwreck spent many of his carefree hours in the parish house which is a popular youth center.

When the call to arms came, he was one of the first to volunteer, and was assigned to the merchant marine. On one of his trips his ship was torpedoed. "I got a lot of comfort thinking about the church back home and knowing they prayed for me there," he told his rector later. "There we were—twelve hundred miles to the nearest land and lost from our convoy, off the beaten lanes of travel. Rescue seemed a pretty remote possibility. I did some praying on my own account, too. Soon I felt that things were all right, and that He was near, watching over us."

Safely home again, the young mariner presented a thank offering to his church for his rescue. It forms a nucleus of the fund for a new parish house to which the whole parish membership is now enthusiastically adding its support.

A chaplain's adventures in India

Lookin' Eastward

By THOMAS H. CLARE

Here is a chaplain's realistic and humorously drawn picture of G.I. Joe in India, his adventures, his "gripes," his psychology, his religion. Chaplain Clare, who was with the Army Air Force in India, also pictures characteristics and customs of the Indians, the famine, and missionary work done by some Catholic sisters. His book is a lively first-hand report on India today and the Americans who are fighting there. \$2.50

The Faith of Man Speaks

Edited by HELEN WOODBURY. This anthology of poetry and prose, designed to comfort the bereaved, is a living testament of man's faith in God and in his own immortality. About 300 thoughtfully chosen selections. \$1.75

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Chinese Government Commends Dr. Wei

THE Chinese Ministry of Education has sent to Francis C. M. Wei and to Mr. John Coe certificates in recognition of their more than twenty years' service to the college. The recognition carried with it a gift of \$10,000 Chinese currency, which is said to be a very kindly gesture though not as extravagant as it sounds. Mrs. Coe reports, from the housewife's angle, that it will go toward two pairs of khaki trousers for Mr. Coe if she has anything to say on the subject. "Clothing is the crying need of every one of us, but at \$300 Chinese currency for a foot of the cheapest cotton cloth, you can see why we are patching, and sink into depression when it seems impossible to patch again. We have great difficulty in finding dust cloths and dish rags these days for they are all serving as underwear or pajamas. But we don't suffer!"

"You Found the Church?"

AFTER traveling hundreds of miles from Canada to his new cure in the Missionary District of San Joaquin, the new vicar detrained and after waiting fifteen or twenty minutes for someone to meet him, walked up towards town. He inquired of various people, including the local policeman, the location of the Episcopal Church. None knew. Finally purely by accident he stumbled onto an attractive set of three buildings set in spacious and weedy surroundings. It was it. He broke into the property, found a not too unattractive church building, a good-sized parish house, and rectory . . . no people. A note on a table was addressed to the new vicar. It stated, that if he arrived, to come over to the bank. Forthwith to the bank, only to find the man out to lunch. After a wait, he was ushered into the office.

"You are the new vicar?"

"Yes."

"You found the church?"

"Yes."

That was all.

The new vicar was not one who gave up easily. From a second-hand store he purchased a cot, mattress, some bedclothes. A grocery provided bread, prunes, a stewpan. In the parish house he set up his cot, hung his coat. The new vicar was in occupancy.

The first Sunday had three people in the congregation.

That was three months ago. Today a dead parish has in parts come to life. The congregation on a recent Sunday was forty-eight. The mission pays more now towards the vicar's salary than it ever had in its history.

Bishop Sumner Walters expects this story to be repeated in the next few years in other places if he can find some men who can hang up their coats in dusty, cold parish houses and go to work. The opportunities in San Joaquin (see FORTH, May, 1944, p. 8) are untold; the discouragements, too; but the challenge is very, very great.

ANOTHER forward step toward a native ministry in Cuba was the recent ordering as deacons of Hermes Fernandez y Diaz and Alonzo-Gonzales y Losada by Bishop A. Hugo Blankinship.

By Dogteam and Plane

SOME of the clergy in Alaska have large fields. The priest at St. Stephen's, Fort Yukon, who is also chaplain of the Hudson Stuck Hospital there, ministers to villages and camps more than eighty miles up the Yukon River, ninety miles downstream, and along the Porcupine and Chandalar. No railways. No motor road. He travels by small boat, dogteam, and plane to reach his missions.

Insists on Increase

Six months after its establishment as a mission, St. Luke's Church, Alama Heights, San Antonio, Texas, has applied for recognition as a parish. The Rev. Smythe H. Lindsay is rector. At the recent Diocesan Council, St. Luke's "protested" its assignment of a missionary quota of \$100, and insisted upon pledging \$1,000. Within three months seventy-two persons have been confirmed.

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CHURCHMEN in the NEWS

THE Harper F. Sibleys of Rochester, New York, were among the Episcopalians participating in the United Nations Security Conference in San Francisco. While in San Francisco, where Mrs. Sibley was a consultant and Mr. Sibley was one of the United States Chamber of Commerce consultants to the American delegation, Mrs. Sibley was in the news on quite another count. She had been named the American Mother for 1945.

The Sibleys are a noted Church family. They have six children and thirteen grandchildren. Their son Hiram Sibley was one of the first to be sent to Greece with UNRRA. Harper Sibley, Jr., is still at Groton School. A son-in-law, Lieut. Comdr. C. Leslie Glenn is chaplain on a flagship in the Pacific.

The Sibleys have many joint interests. Both have been devoted to the work of the National Council, of which Mr. Sibley was a member from November, 1919, to December, 1937. Mrs. Sibley was a member of the Executive Board of the Woman's Auxiliary. In 1928 they attended the Jerusalem Meeting of the International Missionary Council. Four years later they participated in the Lay-

men's Foreign Missions Inquiry. When Mr. Sibley was elected president of the national USO in 1941, Mrs. Sibley became a member of the board. She is also a member of the National Board of the YWCA; her husband has served as trustee and member of the National Council of the YMCA. Mrs. Sibley who was a delegate to the Oxford Conference on Church, Community, and State in 1937, and was one of two women to attend the North America Ecumenical Conference in Toronto, in 1941, is a member of the Church's Committee on Strategy and Policy. She has also served the Church as diocesan officer of the Woman's Auxiliary. She contributed much to the success of the 1931 Triennial, over which she presided, by bringing to it her great poise and charm.

Mrs. Sibley has been outspoken for interchurch coöperation. She is a former vice-chairman of the Federation of Churches and President of the Council of Church Women in her home city of Rochester. Last January she was elected president of the United Council of Church Women, an organization representing ten million Churchwomen in the United States.

Mr. Sibley, like the late President Roosevelt, his schoolmate at Groton and Harvard, is a lawyer and country squire. His farms include Round T Ranch in Alberta, Canada, the Sibley Farms of Illinois, the Rancho Santa in California, and the Sibleyville Farms of Western New York. Each is a model of its kind. The fact that each pays its way, as someone once said, probably makes history! Mr. Sibley is also an officer of mining companies in Canada and the United States and is director of banks and trust companies in Rochester. Because of his interests in both agriculture and industry, and his ability to see and understand both sides at once, he is an authoritative voice in American business.

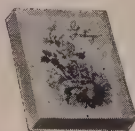
In 1934 he was elected president of the United States Chamber of Commerce. For the past two years, Mr. Sibley has been chairman of the Chamber's special committee on international postwar problems which has studied the Dumbarton Oaks plan.

Woman's Auxiliaries, Guilds, Societies!

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THREE GENERATIONS OF THE HARPER SIBLEYS



Press Assn.
Mrs. Harper Sibley (eighth from right) of Rochester, N. Y., named American Mother for 1945 with her children and grandchildren. Mr. and Mrs. Sibley were consultants at United Nations Conference, San Francisco.

CHURCHMEN---continued

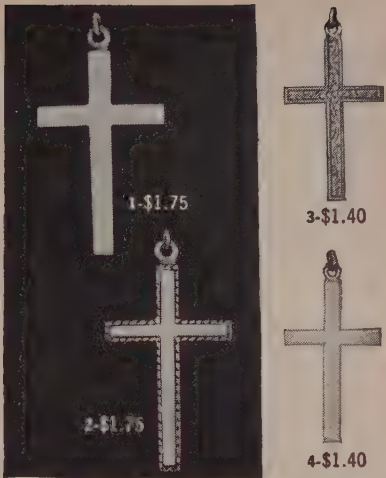
Postwar problems of the Church are also occupying much of Mr. Sibley's time. He is chairman of the Church Committee on Overseas Relief and Reconstruction, an interchurch organization with which the Presiding Bishop's Fund for World Relief coöperates. Mr. Sibley is a trustee of the Diocese of Rochester, a member of the Bishop and Executive Council, and has been a deputy to General Convention.

Mr. and Mrs. Sibley have gained through extraordinarily wide experience, a knowledge of the world given only to a few. Wherever one finds a movement for the advancement of human welfare, both within and without the Church, the Sibleys are likely to be there too.

Aloha. Charlotte C. Tompkins, field officer in National Council's Division of Christian Education, is in Honolulu for six weeks to do general Christian educational work, mostly with the teachers and leaders of the Church schools, at the request of Bishop Harry S. Kennedy.

Listener. At the urgent request of the Japanese Radio Section of the PWB, the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, formerly Bishop of the Tohoku, Japan, has agreed to give some time each day to helping in that work. Their work is all in the Japanese language and they require a Japanese-speaking American to check over the translations before they are released.

Valor on the Beach. "For valorous conduct during a landing on the beach at — Italy, with a liaison center of his field artillery unit," Pfc. Joseph Heistand, son of the Bishop of Harrisburg, was awarded the Bronze Star individually, and the Croix de Guerre along with his field artillery unit in Italy. The Bishop's son, a member of the second invasion wave, is now serving with the Seventh Army.



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UNDER OUR READING LAMP



China Among the Great Powers

A CHANGED European situation has centered attention in the Pacific. This is as it should be but not for military victory alone. Unless solution is found for the problems of Asia, the defeat of Japan will be of little benefit to the oppressed millions in that part of the world.

There is no better authority than Owen Lattimore to place the situation before us. His new book, *Solution in Asia* (Boston, Little, Brown. \$2) should be read by absolutely everyone. In a very direct and succinct way Mr. Lattimore points to the

language barrier of diplomats and others, the inability of our "experts" in foreign affairs, the Open Door policy as a factor in our failure to stop Japanese encroachment in China.

The separate chapters on China and Japan are vital but no more so than the parts of the book that suggest that America is failing to use her power of attraction in Asia and to recognize the growing power of Russia.

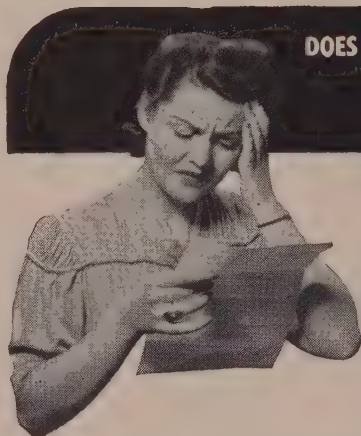
A blueprint for the future is offered. It depends on changed relationships between China and the Great Powers but it has the advantage of not being extreme at any point. It is a possible solution by a man whose knowledge of Asia is based on years of life and travel among her peoples.

An earlier book *The Making of Modern China* by Owen and Eleanore Lattimore (New York, Norton. \$2.50), like *Solution in Asia*, shows an amazing ability to state briefly and clearly the main points essential to understanding.

No current work on Asia omits reference to internal and international migration. From thirty to fifty million is the figure given for China alone. This is a problem of human engineering that must receive the attention of those who design the peace. *Asia On the Move* by Bruno Lasker (New York, Holt. \$3) is a comprehensive, well-documented study of these moving peoples, made by an associate of the Institute of Pacific Relations. Here is an analysis of the problems of population pressure, not all due to the war, postwar relief, rehabilitation and resettlement, minority groups and discrimination. The solution offered by Mr. Lasker will seem inadequate compared to the problem, but this need not detract from the value of the book as a survey.

The people themselves are the subject of *People on Our Side* by Edgar Snow (New York, Random House.

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\$3.50). Mr. Snow, a correspondent for the *Saturday Evening Post*, reports in warm and human terms, a trip through China, India, and Russia in 1942-43.

He sees China's place among the Great Powers, first a matter of courtesy but now very real. He warns that China's place in Asia may be as great a danger as Japan. He seems not to agree with Mr. Lattimore as to the position of the Generalissimo in the future of China. He does agree as to the increasing attractiveness of Russia and the slowness of the United States to grasp the opportunity to influence Asia. This is a valuable book for it tells what people are thinking about, what is happening and what will happen.

One of the best books to come out of China's war years is the work of a missionary, *Heaven Below* by E. H. Clayton (New York, Prentice-Hall. \$2.75). Mr. Clayton spent thirty years in China, under the American Baptist Foreign Mission Society. Wisely he begins his story with the end of this period and shows us the China he knows under Japanese occupation. All the stories of revolution, raids, and rape that you would rather not believe are there. How he outwits the Japanese while a prisoner of theirs, lends suspense to every page.

Mr. Clayton was aware of the changes taking place in China as indicated by student uprisings, the campaigns of the war lords, the first tentative steps of the China Republic. He believes that when the war is over "China will have won her independence from the United States and Great Britain as well as Japan."

This book is not all war. There are delightful stories of hunting trips and summer vacations. Joy as well as belief in his work are evident throughout.

Tell the People (New York, John Day. \$1.50) is a long conversation between Pearl Buck and James Yen about the Mass Education Movement to end illiteracy, poverty, disease and misgovernment.

Other Books on China

China Among the Powers by David Nelson Rowe (New York, Harcourt, Brace. \$2) is an important and carefully written book for those interested in China in the world of tomorrow.

Mr. Rowe disagrees with those who think China's future development depends on any one factor such as industrialization, communism, or world trade. He is quite certain a solution to population pressure is vital.

China Fights On by Pan Chao-Ying (New York, Revell. \$2.50), a Chinese newspaper man and teacher, gives an interesting and able account of China's war with Japan. To do this he describes China's former relationships among the Great Powers, her unique position today, and her contribution to the United Nations. This is a book for all who wish better to understand China.

China Enters the Machine Age by Kuo-Heng Shik, translated by Hsiao-tung Fei and Francis L. K. Hsee (Cambridge, Harvard University Press. \$2.50) is a study of the early stages of an industrial revolution. The author lived and worked for months as a factory worker and observed at first hand the effect of moving Chinese from farms into industry.—A.E.H.

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The Church school superintendent of St. Paul's Church, Watertown, Wis., in sending in a list of subscriptions, reports that the order represents one hundred per cent vestry, Church school teachers, and one hundred per cent of all the parents of Church school children. "We are very proud of our Canvass results," she adds, "and are looking forward to the time when we will have complete parish subscription coverage."

St. John's Church, Memphis, Tenn., in sending in an additional list of subscriptions, also renewed its one hundred per cent vestry subscription list for the sixth year. St. Peter's, Rome, Ga., has recently been added to the Vestry Honor Roll.

THE BIBLE

Answers to Quiz on Page 10

● 1. EUROPE. John Wycliffe's great work was the translation of the Vulgate Bible into English. Through the itinerant preaching of his "Poor Priests," he spread the doctrine that the Scriptures are the supreme authority.

● 2. ASIA. Adoniram Judson's record as a pioneer missionary to Asia has always furnished the cause of missions a great deal of inspiration. After thirty years' work in Burma where he also translated the Bible into Burmese, his mission rested on a secure foundation.

● 3. AFRICA. Although he lived the major part of his life in Hippo, near Carthage, Augustine's influence on Christianity is thought by many to be second to that of Paul, and theologians look upon him as the founder of theology. Among his many works his commentaries on the Scriptures are important.

● 4. AMERICA. *The Mayflower* first anchored in Cape Cod Bay on November 21, 1620, and nearly all the company went ashore. They first fell on their knees and thanked God for the preservation of their lives.

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Religious Orders

Continued from page 15

One cannot consider the contribution of the religious life to overseas missions without thinking of some of the heroes both past and present. There was, for example, Father Sturgis Allen, O.H.C., who as an elderly man, asked to be sent to Liberia. His Superior and his Bishop refused permission, but Fr. Allen, undaunted, accosted the Bishop one day by saying, "Bishop, sometime you and I are going to die. Then the good Lord is going to ask me why I didn't go to Liberia after He told me to do so, and I shall simply say, 'Here's the Bishop; ask him.'" The Bishop accordingly acquiesced, and Fr. Allen gave many happy years of service to Liberia.

Now interned in Shanghai is Sister Constance, C.T. She was one of a small group of foreigners who remained at the mission during the harrowing and dangerous days when the Japanese military invaded the region and occupied the city. One day she held at bay by force of her will and her flashing eyes an intoxicated Japanese soldier who was trying to enter the mission gate. Another time, when the American flag was ordered down from the mission flagpole, Sister Constance, determined that at least no other flag would fly there, went out at night with a saw and cut down the pole. From a time long before the war comes the incident of her capturing a thief who had come in over the garden wall. Sister Constance was really frightened that time, not for herself but for what the crowd would do to the thief if they got hold of him. She kept him safe until the police arrived.

Certainly the current hero is the Rev. Walter P. Morse, S.S.J.E., who after working in Korea for several years, went to Japan when the American society started its Japanese branch, and so acquired a sound knowledge of Japanese language and customs. Feeling that this knowledge might be useful in China when the Japanese invaded that country, Fr. Morse went to China to work wherever the need seemed greatest, and although he had to return to the United States on the *Gripsholm*, he

• PRAYER •

For a Man Missing in Action

ALmighty Father, thou who watchest over thy creation with unbounded care and love, accept our prayers on behalf of thy servant _____, who is among those missing in battle for the cause of his country. Preserve him and restore him in safety, if it be thy gracious will. Comfort the anxious hearts of his loved ones, and sustain them upon the sure rock of a faithful trust in thee, who forgettest not thine own. We ask this in the name of thy Beloved Son, our Saviour, Jesus Christ. Amen.

This prayer was written by the Rev. Lawrence Mills of Princeton, N. J.

collected half a ton of medical supplies and in the face of one obstacle after another finally succeeded in getting back with them to western China. Now he goes about the streets caring for the wounded and the sick. The poor and the suffering are his children; he is truly a modern St. Francis.

Besides their work abroad, all the foregoing American societies and a dozen others carry on a varied activity in the United States, through their convents or monasteries or in city parishes and rural missions and in a number of well-known boarding schools for boys or girls.

In addition there are many English and Canadian Orders doing work all over the world. And so in this their centennial year the Church gives thanks to God for the revival of the religious life and for the unique contribution that it has made to missionary work for every race of every realm in every tongue.

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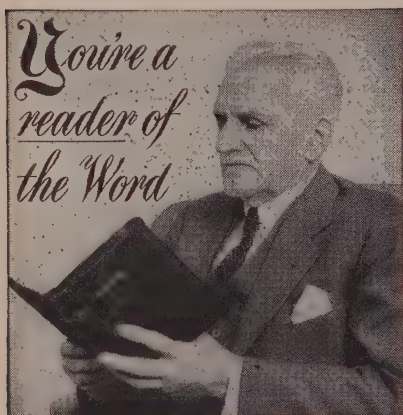
● In 1884 Mrs. T. S. Clarkson of Potsdam, New York, left the Domestic and Foreign Missionary Society such a legacy to endow "The Lavinia Clarkson Divinity Scholarship" in its missionary college in China. For sixty years divinity students have received aid from the income on Mrs. Clarkson's \$2,500 bequest. Many of the native clergy, and Bishops, working in China today have been helped. This bequest still helps build the future in China.

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Oneida Indian Mission Shows Lively Growth

MORE and more Indians are going to Church these days. The Holy Apostles' Indian Mission at Oneida, Wis., is an example. It has a communicant list of 707, and a Church school of 153. Evidence of the lively growth is seen in the accomplishments of this mission. For the first time the Indians have contributed toward their priest's support; the day school, recently renovated, now has two full-time teachers with plans for a third, and rug-weaving looms have been purchased out of money raised by their own product. Spiritual growth, too, is noted in the coöperation among all the Oneidas of the community, such as joint meetings and services.

There are 220 Oneidas, including four women, in the Armed Forces.

"Now I Know"

"I USED to wonder where my mite box pennies went, when I was a youngster," Chaplain Gordon M. Reese quotes from a naval officer's letter. "Now I know. I've seen some of the work the Church is doing in Honolulu. I am certainly proud of its activities. I have attended services at St. Peter's Chinese, the Hawaiian congregation, Holy Trinity Japanese, and also St. Andrew's Cathedral. All of us will go back better missionaries and better Christians for these experiences."

Brazilian Clergy Aid Portuguese Bible Revision

THREE clergy of the Brazilian Episcopal Church are on the committee that is revising the Portuguese Bible for use in Brazil: Suffragan Bishop Athalicio T. Pithan, Archdeacon George U. Krischke, and the Rev. Egmont M. Krischke, the Archdeacon's son. The work is under the direction of the advisory council of the two united Bible Societies (the British and Foreign and the American).

Recent changes in Portuguese spelling adopted by the Brazilian government, and a widespread feeling that a revision by Brazilians of the 200-year-old de Almeida text for modern Brazilian use was needed, were factors in determining upon a revision.

William Cabell Brown, pioneer missionary to Brazil and later Bishop of Virginia, took a very active part in the preparation of the so-called Brazilian Version of the Bible, which was published in 1917, after some fifteen years of work. This was largely the work of North American missionaries, and as competent Brazilian scholars are now available, the demands is for a more genuinely indigenous translation. Of the present committee of nearly twenty members all but three are Brazilian.

ALREADY, a new class of nurses is being registered at St. Luke's Hospital, Manila. More than 125 Filipina girls have taken the entrance examination, and from them forty will be selected as first-year students. Past students showed themselves heroic in the war, several having been decorated for bravery at Bataan and Corregidor. Others earned praise for remaining at the hospital to guard property and equipment after the Japanese occupation.

ONE of the Chinese clergy, the Rev. Newton Liu, who barely escaped with his life before the fall of Changsha, shepherded his family and a company of other refugees over a long and difficult journey. They had to abandon more of their baggage and belongings at each stop. His comment: "It is a good experience to learn that one may go without many things."

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CHERAKAROTTU Korula Jacob, consecrated in May as the Bishop of Travancore and Cochin, is the fifth native-born bishop for India. Bishop Jacob's diocese is made up of the two Native States of Travancore and Cochin, with more than seven million people, one of India's most densely populated regions. The latest available (1942) statistics show a Church population of nearly 90,000, 126 churches, 52 native priests, 6 British; more than 1,300 native lay workers.

The previous native Indian bishops are the late V. S. Azariah of Dornakal, 1912-45; Bannerjee, Assistant of Lahore, 1931; Tarafdar, Assistant in Calcutta, 1935; and Mukerji, a second Assistant in Lahore, 1944.

Under the Twin Stars

Continued from page 13

New arrivals were always cases of lost clothing and misplaced pay accounts; always to be expected when hundreds of men arrive weekly from the war zone. There were many intimate personal problems, so that I had to help many men through difficult emotional readjustments.

On a happier side quite a few Americans married New Zealand girls. I helped the men through the preliminary details, gave marriage instructions, visited the bride's home, assisted the couples with immigration visa applications, and saw that men did not neglect to apply for family allowances. The New Zealand girls are anxious to prove true to their obligations and to adjust themselves to American life.

My experiences have increased my admiration for my fellow man. The patience, cheerfulness, courage, and manliness which I have witnessed have filled me with confidence. The invalids were ready to laugh, ready to sing; they were full of generous impulses; they were sentimental and affectionate. In the wards, the sailors, and Marines, and an occasional soldier, lay side by side; sometimes a New Zealand serviceman would be undergoing treatment. A dozen States would be represented in every ward. The ward was a schoolroom of national and international fellowship.

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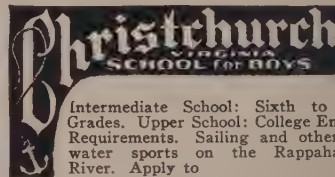
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BACK FROM ALASKA



Chaplain Julius A. Pratt (left), who has just returned from duty in Alaska, and Captain Charles F. Geltz of Camp Lee, Va., a layreader of the Diocese of Southern Virginia, describe the use of the portable field altar, supplied by the Army and Navy Commission, to the congregation of St. Paul's, Petersburg, Va.

Japan Needs Missionaries

Continued from page 9

nese radio reports most of the *Sei Ko Kwai* has been merged, is a phenomenon produced in part by external pressure, though there was also an internal urge to unity. Whether it can survive the period of readjustment after the war will depend in part at least on the attitude of the Churches at home. We must not try to set back the clock. There will be complicated problems but every effort must be made to help Christians to conserve and strengthen whatever values the measure of unity achieved has produced.

Almost certain to confront the Church will be the problem of those who have lapsed under the pressure of war and extreme nationalism and the problem of those who in revulsion against the spirit which brought about the war will be superficially and uncritically attracted to anything Western. In both, the experience of the Church at home should be made available for the Church in Japan. A part of the problem of the lapsed will be that the Church after the war is likely

Continued on page 32

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Japan Needs Missionaries

Continued from page 31

to be reduced in numbers. The heavy loss of life in combat and through bombing also will have its effect in this diminution. The number of converts to Christianity in the course of war is unlikely to offset these losses. The influx of inquirers will put a severe strain on the Church to instruct them and it may prove a greater danger than opposition.

Available to help the Church in Japan will be some of those who returned from the Mission in 1940 and 1941. But there will be gaps in their ranks due to death, retirement, and disinclination to return to conditions new and unknown and probably chaotic. Who will fill the ranks so that our help may be not merely a token and gesture but full and effective? Obviously the need will be pressing. There will not be time to prepare to meet it when the call comes. If it is to be met, and it will be a challenge the Church at home can not afford not to meet, some sort of preparation must begin now. In the armed services among the young men and women who have been taught Japanese are Churchmen who can be interested in developing vocations for the Church's Mission in Japan when the opportunity is again open. Then, at Tule Lake in California are numbers of Japanese who expect to return to Japan after the war. Among them are potential missionaries. Now is the time to prepare for the day that is surely coming when Christ's ambassadors to Japan will be needed.

Bishop Heads Commission

BISHOP Henry Knox Sherrill, Chairman of the Church's Army and Navy Commission, has been elected chairman of the General Commission on Army and Navy Chaplains, the central clearing house for all non-Roman Chaplains. Bishop Sherrill, who is now in Europe, was formerly vice-chairman of the Commission.



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